

THE EMILY

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thursday

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Sexism and the Media

by cynthia witwicki

In September 1979, the CRTC established a Task Force on Sex-Role Stereotyping with a mandate to "delineate guidelines for a more positive (and realistic) portrayal of women in radio and television (in both programming and commercials), and to make policy recommendations for consideration by Commission and the broadcast industry. The task force could propose one of several mechanisms for the implementation of the guidelines it sets up: industry self-regulation, CRTC regulation, or government legislation. Which route will be the most effective will be up to the task force to decide."

As a result **Images of Women** was published in the Spring of 1982 as the report on the findings of this task force.

In Canada CBC and Radio Canada, the Canadian Advertising Advisory Board (CAAB) and the Canadian Association of Broadcasters (CAB) all maintain that they are attempting to avoid the use of sexist material in their radio and T.V. programming. To this end they have established specific guidelines in order for producers

and advertisers to develop non-sexist material.

However, this campaign against sexist programming has received little media coverage. Station announcers rarely, if ever, announce that there is a formal complaint procedure viewers or listeners can follow if they find an ad or program offensive. The discrepancy between the non-sexist programming these agencies advocate, and the low profile they maintain in advertising this campaign, it too large to be credible.

A serious campaign should make it known to media watchers and listeners that complaint forms are available and encourage people to fill them out. The way it stands now, these agencies may well rationalize that since few people are complaining, the present programming is accepted and/or enjoyed by all.

Sex-role stereotypes are reinforced by the portrayal of women as chained to their kitchens, cleaning and cooking, with the day's highlight being the removal of that despicable "ring" from their man's workshirt. Men, as well, are

often depicted in narrow roles, most often as the success-oriented business executive bringing home the bacon.

Perhaps the ultimate female image presented to us is the new media phenomena of "super-woman." The media has bastardized the "woman" in the women's movement. Women are now portrayed as homemakers, career women, and femme fatales, all rolled into one! Women are now expected to manage a home, a family, a job and look glamourous at the end of the day when her tired husband comes home from his work.

The style may have changed, but the roles have not. Women are still largely portrayed as spinny and dependant; viewers and listeners are taught to identify with these roles.

The National Action Committee on the Status of Women has established a Media Watch Committee which looks into stereotyping and other complaints about the media. Complaint forms from this committee can be obtained from the Women's Centre. Sending formal objections to the media will let them know that you care about fair, responsible programming.



Is Militarism a Feminist Issue?

by nora ready

Feminism and militarism have two things in common: 1) they are both global movements of significance in the contemporary world; 2) they are both pushing for changes in society's attitudes.

Feminism is working for more awareness of woman's role in society and for a balancing out of the political order. Militarism is a philosophy which exalts

military virtues and ideals, and is pushing for more awareness of war and war preparations.

Should feminists be concerned about this latter movement? Whether they should be or not it seems they are and have been for some time.

There have been women's peace societies around since the 1820's. Many individual feminists have worked against the spread of militarism.

A British woman, Vera Brittain, wrote about the atrocities of World War I from first hand experience. She lectured on the futility of that war, telling women they should be working for change in their society and should be using their skills to prevent war in the future.

It was an Austrian woman Bertah Sutner, author of the book **Down With Arms**, who pushed for the establishment of the Nobel Peace Prize.

Traditionally women have used their handicap of no recognized political authority to their advantage in the peace effort. The contemporary movement is following along these lines in that feminist peace groups are not afraid to try unconventional methods of disarmament.

When Women's Pentagon Action met in Washington in November 1981 they symbolically wove "a web of life" with yarn and string blocking entrances to buildings as part of their protest. They used weaving because it is something traditionally viewed as women's work. It called attention to the fact that women's work is not something that can be ignored, and it was also a non-violent protest against the policies of the Pentagon.

In Europe women's groups are camping outside military bases to protest the nuclear arms build up. In England there are feminist groups such as "Women Who Oppose The Nuclear Threat" (WONT), and other women's disarmament groups working for nuclear free zones.

Militarism and feminism can only co-exist if women want to continue to raise their children to become soldiers, if they themselves are willing to work in the arms industry, and, if they allow their governments to ignore their needs while acquiescing to the demands of the military.

"The greatest strength of all for women is the strength of their commitment to a different future, and a lack of attachment to the existing international system" wrote Elise Boulding in **Women In The Twentieth Century World**. Women have to work against the prevailing militaristic trend.

It is a strong and age old movement, but so is feminism; and whereas feminism is seeking a new world order, militarism promises a new world chaos.



The Women's Centre is a cooperatively run drop in centre located at Room 106 of the Student Union Building. The centre maintains a file of resources for women from which they offer referrals to doctors, day care, legal aid and other services. The centre also operates a library. Books are available to women and men for a nominal borrowing charge.

During the winter term, the centre will be operating a peer counselling and skills exchange network, a self-defense course for women and various social activities.

To join the co-op, drop by during office hours or attend a bi-weekly meeting. Daily office hours are from 10 a.m. to 2 p.m.

Rape Report

by margot harrison

When Statistics Canada revealed that Canadian police consider 30 percent of all rape cases unfounded, it seemed almost unbelievable.

But Harvey Stevenson, a detective for the Victoria police, feels that 30 percent is "a reasonable figure."

According to Stevenson, revenge, emotionally unstable women, attention seekers, and hookers trying to get back at their pimps all contribute to large numbers of rapes being reported when no rape took place. Stevenson said that women who insist that they have been raped despite police incredulousness may be given a polygraph test to prove or disprove their claim, all for "the protection of the accused."

In Victoria alone, 15 cases of rape and 14 cases of sexual assault have been reported to the police since last January. Considering the possibility that as few as one in ten rapes are ever reported, these figures seem even more shocking.

But even those rapes that are reported may never be seriously investigated because of police suspicion that the women are lying.

Stevenson said that some women who are raped do not report to the police in order to prevent jealousy from husbands or boyfriends, or to avoid publicity.

However, a major contributing factor to the high incidence of unreported rapes is the attitudes taken by the police and the judicial system towards the women who are raped.

editorial

The Three Emily's *

These women crying in my head
Walk alone, uncomfited:
The Emily's, these three
Cry to be set free —
And others whom I will not name
Each different, each the same.

Yet they had liberty!
Their kingdom was the sky;
they batted clouds with easy hand
Found a mountain for their stand;
From wandering lonely they could catch
The inner magic of a heath —
a lake their palette, any tree
Their brush could be.

And still they cry to me
As in reproach —
I, born to hear their inner storm
Of separate man in woman's form,
I yet possess another kingdom, barred
To them, these three, this Emily.
I move as mother in a frame,
My arteries
Flow the immemorial way
Towards the child, the man;
And only for brief span
Am I an Emily on mountain snows
And one of these.

And so the whole that I possess
Is still much less —
They move triumphant through my head:
I am the one
Uncomfited.

by Dorothy Livesay

*Emily Bronte, Emily Dickenson and Emily Carr

And Emily Murphy. And Emily Pankhurst. In recognition of these and other women, we, the members of the UVic Women's Collective, have decided to name our newsletter THE EMILY.

That explains the name. But why the newsletter? The collective felt the need to reach out to more women on campus. THE EMILY is the means we have chosen to open up lines of communication. And although communicating is essential to the feminist movement, we often become so wrapped up in our lives that we fail to listen to each other.

THE EMILY is a product of the Women's Collective but we invite the community at large to participate. Anyone interested in contributing can drop off submissions at either the Women's Centre or the MARTLET office. Better still, come to one of our regular Wednesday night meetings, at 9 p.m. in the Women's Centre.

Snuff

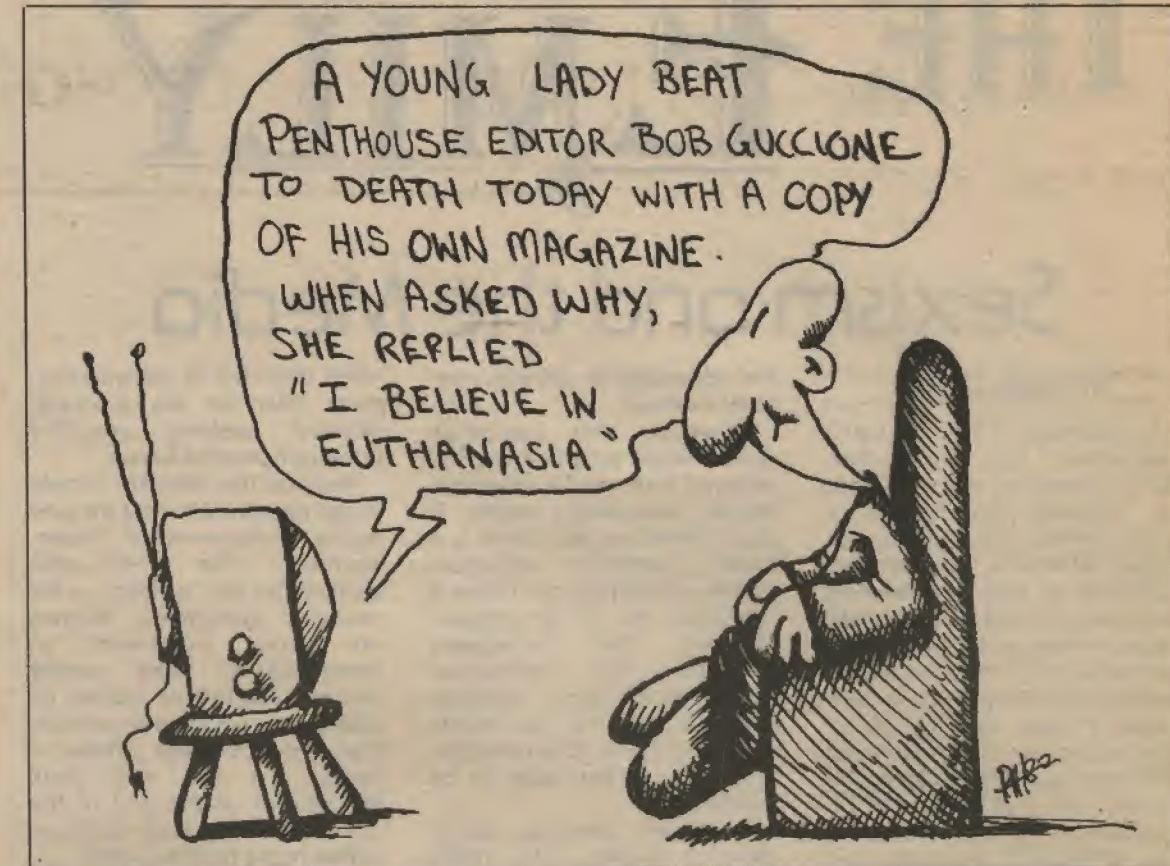
Many people are concerned about the attention being given to the violently pornographic "Snuff" films which have been available at various video stores around Victoria. Movies such as these are the epitome of the pornography industry. They jeopardize the mental health of all and they are personally offensive; degrading and exploiting women and men as human beings. We question the consciousness of a society which allows these types of films to be produced and viewed.

What type of mind finds these entertaining? What type of minds are we endorsing with the availability of such smut? Although most of us are far too sophisticated and civilized to reproduce directly what we see in movies, the impressions are internalized and it is the harmful intent that lingers.

Some argue that the explicit scenes of murder and mutilation in "Snuff" films are simulated, and therefore our passive acceptance is justified. We feel, however, that anything is real when we give it our attention. Real people spend real time, money and energy to create them, and real people pay money to see them.

Although some of the video stores in Victoria are no longer distributing these "Snuff" films, there are, however, still places where "Snuff" films are available. Obscenity and censorship standards are difficult to establish, and until this happens, it is left up to the general public, all of us, men and women to express our unwillingness to tolerate this type of "entertainment"!

brenda percy
lesley bullard



Resources for Women

NEED Crisis Line

386-6323 24 hours

Sexual Assault Centre

383-5545 24 hours

Carol Savage — Co-Ordinator

- counselling and support to survivors of rape and sexual assault. Referrals.

Transition House

385-6611 24 hours

- shelter for battered women and their children.

Divorce Lifeline

386-4331

- a program of help and information for separated and divorced people.

Single Parent Resource Centre

385-1114

- a parent support group that offers counselling, courses and information.

Integrated Services

388-9951

- group, family and individual work with children experiencing social, emotional, or developmental problems.

Status of Women Action Group (SWAG)

P.O. Box 6296, Station C, Victoria V8P 5L5

- operates on a volunteer basis - objectives focus on promoting full participation of women in social, economic, and political life.

Everywoman's Books

641 Johnson St. 388-9411

Hours: 10:30 - 5:30, Tues. - Sat.
- books by, for and about women
- resource and information centre.

The Emily Quote:

No matter what your fight, don't be ladylike!
God Almighty made women and the Rockefeller gang of thieves made the ladies.

"Mother" Mary Jones (1830-1930)
American Labor Organizer

THE EMILY is published by the Women's Collective of the University of Victoria. The opinions expressed in these pages are the sole responsibility of THE EMILY and do not necessarily reflect the views of the Alma Mater Society, the University of Victoria or....THE MARTLET.

Editorial and business offices are located at the Women's Centre, Student Union Building. Correspondence should be addressed to THE EMILY, Women's Centre, SUB, University of Victoria, P.O. Box 1700, Victoria, B.C. V8W 2Y2. You can call us at 721-8353 for advertising.

cathie archibald, lesley bullard, jeanette campbell, katy chan, megan davies, barb grantham, margot harrison, ron hawker, tiona james, sandra kirby, deirdre loughran, erin mullan, lynn obriain, brenda percy, nora ready, ellen saenger, karen truscott, jacqueline verkleij, cynthia witwicki.

thanks to colette for the beer!

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Pre-Natal Classes for Single Mothers

721-3923

Contact - Jo Billing-Meyer 8:00 a.m. - 4:00 p.m. Monday to Friday or Megan Davies at UVic Women's Centre.

These classes are for single women of all ages, but are especially suited for pregnant teenagers. Their purpose is to build self-confidence in pregnant women based on a knowledge of aspects of pregnancy, childbirth, and care of the newborn. The class atmosphere fosters peer support between the women who attend.

Self-Heal Herbal Centre

1221 Wharf St. 383-1913

10:00 a.m. - 5:00 p.m. Mon. - Sat.
- offers herbs, health food products, natural cosmetics.
- workshops in herbalism offered.
- two certified herbalists available for consultation.

Look for the
November Emily
next month.



Everywoman's Books

641 Johnson Street
388-9411

Hours: 10:30 ~ 5:30
Tuesday ~ Saturday

The Poetry of Oppression: Pornography

by megan davies and barb grantham

Pornography touches all of us. Men or women, consumers or objects — we all play a role in the pornographic drama.

ITEM: of the 10 most profitable magazines on the newsstands today, six are what is called "men's entertainment" magazines. The top two of these, *PLAYBOY* and *PENTHOUSE*, have a combined circulation greater than *TIME* and *NEWSWEEK*.

ITEM: One reporter collected 264 different child-porn magazines, costing an average of \$7 each. In kiddy porn films, girls as young as six are shown engaging in sex acts with adult males.

ITEM: Pornography movie houses in North America claim to gross \$10 million a week. An estimated 20,000 "adult" bookstores offer books, magazines and often peep shows. A well-located store of this kind can take in as much as \$10,000 a day.

ITEM: Ever hear of "waterworks" films? "Waterworks" is the term used for movies about men urinating on women. Or a film in which a doctor surprises a nurse, binds her into a wheelchair, and gets sexually aroused by gassing her to death. Her death and his climax end the film.

Initial responses to pornography's images vary. Horror and outrage at the level of degradation of one human being by another. Or apathy. Some people do not feel that pornography affects their lives; it is simply not an issue for them. To them, it is just entertainment. Others feel that pornography is a genuine expression of human sexuality.

Our society needs to contemplate more deeply the implications of pornography. Does pornography encourage men to link sex and violence? In what manner is woman's self image affected by the pornographic image? and what of our children, as Heidi is replaced by kiddie cosmetics on Santa's Christmas lists?

Men and Pornography: Perpetrators or Victims

"Male violence is our problem — men's problem that we force women and children to deal with. For men pornography is a complicated and very deep, very personal, important issue."

Rich Snowdon

We live in a patriarchal culture. Our literature, philosophy, religions — our economic and medical institutions, all reinforce the male position of power. While pornography operates on the fringe of our culture it plays an important role in maintaining the established power structure; pornography is the mythology of a mind which finds itself through dominating another.

In *Pornography and Silence*, Susan Griffin argues that pornography demands men deny all that they perceive as feminine within themselves. The feminine is equated with weakness; thus the male must reject emotionalism, appreciation for beauty and any desire to take on traditionally female roles.

Griffin also deals with the manner in which pornography allows men to remain detached from any real physical or emotional contact with women. A man who looks at a centerfold can know the body of a woman without actually having to make contact with her flesh or communicate with her mind. As a voyeur the male therefore operates from a position of power.

Does pornography encourage men to link sex and violence? With current studies giving both positive and negative verdicts it would appear that the jury is still out on this issue.

Women and Pornography: A Stranger to Herself

"In both image and event, fact and fantasy, pornographic culture annihilates the female sex. Thus pornography begins by annihilating the real female self and replacing this self with a false self. But this false self is finally only a projection which belongs to the pornographic hero."

Susan Griffin, *Pornography and Silence*

that it is all right to make women the target of abuse. As the *Vancouver Sun* recently pointed out, "What an awful responsibility that puts on those kids to distinguish between play and reality."

What does this mean for our children? A shorter childhood certainly. For a girl this "revved up sexuality" can mean either the pill or pregnancy as early as age thirteen. Children today have less time to develop a stable identity before they plunge into a world of adult responsibilities and decisions.



Few women remain untouched by pornographic images. The significance of the image lies in its ability to influence behaviour, no image that we have seen ever leaves our mind. Thus, women often subconsciously internalize the pornographic images of themselves that they see around them.

Contemplation of images of women in the media, literature, and pornography itself reveal that the female identity presented is the anti-thesis of the male. Thus, as Bonnie Kreps states in *The Case Against Pornography*, women are portrayed as powerless objects who exist to service the male ego. Yet paradoxically, women rarely function as the objects that pornography would have us believe.

Susan Griffin argues that our culture destroys a woman's knowledge of her own experience and separates her from other women. And so the cruellest jest which the pornographic culture plays on women is revealed; women ultimately cease to know themselves.

Children and Pornography: The Girl Child

"The model sits cross-legged on the floor, head bewitchingly bent. Long silky hair tumbles over her shoulders, brushing her pearls. The mouth, half-open, is ripely sensual. Eyes heavy with mascara look directly at the viewer, suggesting faint promise and desire. Her lace-edged skirt, ingeniously caught up by one raised arm, reveals a tantalizing glimpse of white panties. The model is about 4 years old."

Fredelle Maynard, *The Girl Child as Sex Object*

The past decade has witnessed a definite shift in social attitudes concerning children. Gone is the image of children as carefree and innocent. Instead it has been replaced with a vision of Brooke Shields simultaneously emphasizing both childishness and sexuality.

This vision is created through kidie porn and child prostitution thrive with incest emerging as a most popular theme in contemporary pornography.

Pornography has even meshed with another popular form of entertainment — the video game. Children are currently playing video games such as "Dungeons and Dragons" — games which show children that it is all right to torture, brutalize, humiliate and even kill little sexual objects who are women. Children are implicitly taught

Where do we go from here

If women are to begin to have an understanding of pornography, they must learn this understanding from each other — women together are a powerful force. Vehicles such as *Not a Love Story: A Film About Pornography* are excellent tools to help women learn about pornography from each other. Women must be encouraged to end their silence. We must hope that with real knowledge about the situation, women will be brave enough to speak out.

Accordingly, men must also learn from each other, in the hopes that pornography will be an issue men are prepared to deal with. Equally importantly, men must allow women to explore pornography and express their feelings about it themselves.

Finally, parents must begin to counteract the cultural pressures toward the eroticization of childhood. Some examples: all children should be offered the same range of playthings; girls should be encouraged to enjoy their bodies, to use them in a wide range of physical activities and not to compromise their health to satisfy the dictates of an "ideal" image; children should have adult guidance in choosing role models and setting realistic goals; and finally, children should be strongly encouraged in their intellectual development — parents who want to help teenagers develop standards and values can find innumerable chances to talk, guide and challenge their children.

It seems therefore, that our responsibilities are quite clear. We must all work towards change, less "we begin to look on the violence of men toward women as a kind of natural phenomenon. And slowly, our own behaviour becomes a part of this delusion which we have called reality. If we are women, we grow up with a fear which we come to believe is as common as hunger, or thirst or anger. This fear becomes so much a part of us that it forms a background to all our movements, and we begin to believe this fear is a part of ourselves, born at the same moment as our souls. If we are men, acts of violence towards women become part of a range of behaviour which we think of as human."

Is this the world in which we choose to live?

Women and the Pill

by fiona james

How many women really know what the birth control pill does to their bodies? Did your doctor explain possible side effects? Do you know what danger signs to watch for?

Birth control pills first arrived on the market about 20 years ago. Over the years, scare stories forced many women to switch to other methods of birth control. Books have been written condemning the pill, for example, Barbara Seaman's *The Doctor's Case Against the Pill*.

As the side effects are not too clear, it is important to know how the pill works and to be able to recognize potential danger signs.

Most women take the combination pill, containing varying amounts of estrogen and progesterone, the two hormones that control the female reproductive system. Pregnancy is prevented by inhibiting the development of an egg. For a pill taker, the ovaries are inactive and produce no egg, nor estrogen or progesterone.

The pill, in a sense, imitates pregnancy by maintaining a high level of both hormones in the bloodstream for 21 days

each month. The seven days off the pill allows the hormone level to drop so the body can release waste products.

Of the two hormones, estrogen prevents the development of an egg. Progesterone provides extra contraceptive protection in two ways. A thicker cervical mucus develops making it harder for the sperm to get into the uterus. But if the sperm do get through, the progesterone has caused the uterine lining to develop in such a way that implantation of the fertilized egg would be highly unlikely. These three things work together to make the pill an effective method of birth control. It is cited as 99 per cent effective, if the woman takes the pill at approximately the same time every day of the cycle.

However, daily doses of female hormone may be harmful to some women. The Ministry of Health warns that women who now have or have ever had bloodclots or inflammation of the veins, serious liver disease, or cancer of the breast or reproductive system, should not take the pill.

A woman is recommended against taking the pill right after

childbirth, when breast feeding, if anticipating surgery, or if confined to bed with a long leg cast or a major lower leg injury.

It is not recommended for those that have or had kidney disease, high blood pressure, diabetes, epilepsy, breast disease, sickle cell anemia, asthma, thyroid disorders, leukemia, heart disease, severe depression, migraines, fibroids of the uterus, unexplained vaginal bleeding, visual disturbances (unrelated to wearing glasses), infrequent periods, or intestinal surgery. Also, if you are overweight, a smoker, and/or over 35, your risk of complications increases.

The side effects most often reported are breast tenderness, nausea and vomiting, weight gain or loss, changes in menstrual flow and cycle, abdominal swelling, tiredness, acne, pigmentation changes, uterine cramps or hot flushes. These often clear up after a few months. The body also tends to sometimes develop a vitamin B deficiency.

More serious symptoms do occasionally develop such as severe abdominal pain, severe chest pain or shortness of breath, severe headaches, eye problems such as blurred vision, flashing lights or blindness, or severe leg pains.

Basically if you have a history of any of the previously stated conditions, you should see your doctor and discuss the risk involved or alternative methods. Many women use the pill with little or no complications, but others run into serious difficulties.

Note: The women's centre collective has several books on women's health. It also has a list of several women doctors they have found helpful.

Calynder

thursday oct. 28

Multicultural Women's Group

Vic West "Y", 521 Craigflower Road

- hear about the future plans of the group and meet the new coordinator.
- pot luck supper, short meeting and cultural program: "Welcome to Canada" facilitated by Hilary White, Inter-Cultural Relations Coordinator.
- for more info. call 388-4728.

saturday october oct. 30

Workshop with Ruth Busch, L.L.B.

Camosun College, Lansdowne Campus

- questions about divorce, separation, maintenance, division of family assets, child custody and access, adoption or restraining orders.
- fee - \$35

- for more info. call 592-2511

Options 82

Harbour Towers, Victoria

9:00 a.m. to 5:00 p.m.

- workshops on "Dressing on a Budget"; "How to Find That Job Now"; "Everybody's Beautiful...Naturally"; "Speak Up For Success".
- fee - \$45 (includes lunch)
- for more info. call 386-1324.

tuesday nov. 2

Les Ecrivaines Feministes Quebecois

C112 Clearihue Building, UVic

8 p.m.

- talk by Mair Verthuy, Principal, Simone De Beauvoir Institute.
- sponsored by the Department of French and Literature, and Women's Studies, UVic.

wednesday nov. 3

The Implications for Immigrant Women of the Canadian Government's Policies on Multiculturalism

C112, Clearihue Building, UVic

8 p.m.

- talk by Mair Verthuy, Principal, Simone De Beauvoir Institute.
- sponsored by the Department of French and Literature, and Women's Studies, UVic.

monday nov. 8

Varieties of Feminism

University Extensions, UVic

7:30 p.m. to 9:30 p.m.

- first of six weekly sessions, talk on similarities and differences of three varieties of feminism.
- instructor - Milnor Alexander, Ph.D. (Political Science)
- for more info. call 721-8451.

thursday - sunday nov. 11 - 14

BCFW Convention

Naramata Centre, Okanagan

- resolutions to add to B.C.F.W. policy
- registration fee - \$40 per person.
- for more info. write: Box 24687, Stn. "C"

Vancouver, B.C. V5T 4E2

thursday nov. 18

Censorship, Pornography and Hate Pornography Propaganda: The Limits of Freedom

Room 100, Fisher Building, Camosun College

8 p.m.

- speakers: Dr. Josephine Payne O'Connor, Rev. Mr. Ted Follows, Dr. Ed Webkins.
- sponsored by the Victoria Civil Liberties Association.

every wednesday night

A Woman's Coffee House

1923 Fernwood Road

9:00 p.m. to 1:00 a.m.

- sponsored by Fernwood women - a member of the Fernwood community centre.
- live music, dancing, coffee, herbal teas, juices and great desserts.
- all women and children welcome.

Alice Ages
FEMINIST COUNSELLOR

1015 CHAMBERLAIN ST.
VICTORIA, B.C.

PHONE
596-6104

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....is all students on this campus

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